1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

PAHARIS, OR DWELLERS ON THE MIDDLE MOUNTAINS.

101 563 Having thus tried to give some notion of what is a fair specimen of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

These I shall call by the same name, "Paháris," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountaineer," is itself indefinite, yet it is restricted by the Dográs to these particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

181 The Race Map shows the Paháris to extend over the tract I have called the Middle Mountains only as far west as Budil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chibhálís; the Muhammadanising of that country of Chibhál preventing us from separating all the races that may have existed distinct in former times.

142 [563] The space, then, coloured Pahárí on the Race Map, is occupied by mountaineers who have remained Hindú. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Rámban I noticed a special form of narrow nose, bent over with a peculiar curve. [302] Their black hair is allowed to grow to their shoulders; their beard and mustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

175 this was brought to a close by Gulab Singh sending a small force to assert his right as head of the Jummoo family; his troops met with but little resistance, and the principality was annexed to Jummoo.

* Patú (pattoo) is the name for this coarse homespun cloth over all the hills and in Kashmír.

4 [illegible]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

close; this is a very good form for hill countries.* Their cap is of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lūī (loee) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to. 291

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Pahāris prevails in numbers far over others is the Thakar, which was mentioned as occurring among the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain. 564 241

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the Chamba country, there is a race called Gaddīs (or Guddees), who seem to have come at some time or other from the Chamba Hills. They are Hindūs, and have the same subdivisions of caste as the others, but they do not keep their caste rules so strictly. They possess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home. 101 131 564 221 233

In the upper valley of the Tavi, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Pahāris, except as to the cap.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV/

In the upper valley of the Tavī, which was lately described, live some Gaddīs in communities of their own, with their own headmen, in small villages separate from those of the other hill men.

The relationship of these Gaddīs to the other Pahāris cannot be a distant one. In physique they closely resemble the people we have described. It is likely that whatever peculiarities they possess have been acquired by specialisation of occupation through some centuries.

In dress they have one striking peculiarity in their hat, made of a stiff cloth, which is of a form indescribable, but it is well

GADDĪS, FROM A PHOTOGRAPH.

shown in the accompanying cut taken from a photograph. This gives a fair notion of the features of the Gaddīs, as well as of their dress, which, as stated before in the note, is the same as that of the Pahāris, except as regards this peculiar hat.

As to the language of the Pahāris, many separate dialects are spoken; every 20 miles or so will bring you within hearing of a new one. Places no farther apart than Rāmban, Doda, Kishtwār,

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

They are rather surly in disposition having that
181 kind of independence which consists in liking to be left alone and to have as little as possible to do with other races. When, however, one does come in contact with them, they are not bad to deal with.

291 Those who live down below and come up to the Middle Mountains for the summer dress somewhat scantily; they have loose short pyjamas; the upper part of the body is often bare; but there is a lūi, or blanket, in reserve, which is commonly put over the head, and hangs down behind. Those who are settled farther among the mountains (and these Gujars are found in Kashmir, if not beyond,) adopt a dress more like that of their neighbours, better suited for severe weather.

233 Wherever I have met the Gujars, I have found them to be possessors of herds of buffaloes, and to drive these, as the spring and summer advanced, into the higher mountain pastures. In the beginning of May I met many about Bhadarwāh who had just arrived from below; they had with them their wives and families, spinning wheels, churns, and other helps for getting a
[234] living. Their gains are derived chiefly from the sale of ghī, or
[438] clarified butter, the preparation of which occupies them continually during their stay among those summer pastures. They are generally in communication with traders of the towns below for its sale, having often, I think, received advances in anticipation of the season's yield.

197 Their language is not the same everywhere; that depends on the country they are settled in—not that which they come to in their summer wanderings, but where their house, their winter home, is. Thus there are Gujars in Kashmir who speak Kashmirī, while those who come to the Middle Mountains speak a mixed dialect of Panjābī, or Dogrī, and Pahārī. These have, however, some words peculiar to themselves. I heard the following half dozen in the mouths of some Gujars, from near Budil, which may be worth preserving:

Mother	āli.	*Son's wife*	bau.
Sister	bebe and bībī.	*Husband's sister*	nand.
Son	gadarā.	*To milk*	melna.
Daughter	gadarī.	*To be milked*	milna.

4c Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

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THE PUNYAL LEVY.

[facing p. 180]

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 167 [564] (5) As regards caste grouping migration has led to a loosening of the tight hold of caste. Narrow prejudices have been swept away. In Gilgit the disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over seas† migration.

N. W. F. PROVINCE.
1. Hazara.
PUNJAB PROVINCE.
1. Gujrat.
2. Gurdaspur.
3. Jhelum.
4. Kangra.
5. Rawalpindi
6. Sialkot.

†[Errata: read "overseas"; cf errata sheet, p. 329, category III --Analyst]